

*A Breefe*  
**CONIECTVRALL**  
discourse, vpon the *Hierogra-*  
*phicall letters & Characters*

found vpon fower Fishes, taken  
neere *Marstrand* in the King-  
dome of *Denmarke*, the  
28. of *November*  
1587.

Treating by considerations  
Poligraphicall, Theologicall, Thal-  
mudicall & Cabalisticall.



Treating by  
*Seene & allowed.*  
*Seene & allowed.*

AT LONDON

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*golden Cup. 1589.*

*Wm. ...*  
*of ... to be ...*  
*Robert*







To the right reuerend and hono-  
rable my very good Lord, the Lord  
Arch-bishop of Dublin, Lord Chauncellour  
of Ireland, one of her Maiesties Counsell  
of estate within that Realme.

**P**ythagoras the first in-  
structor of the Greekes in misti-  
call and profound Philosophie, and  
the earnest aduoucher of *unum bo-  
num and ens*, (who deliuered vnto  
his hearers the pith and substance of  
that knowledge and science that the  
Egyptian prophets, the Assirian  
Chaldes, the Brittain Bards, the French Druids, the Bac-  
trian Samançi, the Persian Magi, the Indian Gimnoso-  
phists, Anacharsis among the Scythians, in Thracia Za-  
molxis, and further East the Brachman Iewes did in his  
time and before professe) hath laide downe three thinges,  
(right reuerend and honorable) as steps and degrees vnto  
perfect, complete and absolute felicitie. *Laborem virtutis,  
qui in actione consistit, meditationem, que multis disciplina-  
rum studiis nutritur, & amorem qui nos ut necessarium vincu-  
lum Deo connectit.* The labour of vertue which consisteth  
in action, contemplation which is nourished by the studie  
of sundry sciences: and loue which as a necessarye knot, ioy-  
neth vs vnto God: the first morall and ethicall, the second  
naturall and mathematicall, the third theologicall and de-  
tiue: All which three are so to be vnited and combined to-  
gether, as none may be wanting or defectiue in him that  
shalbe so happie, as to attaine to the cheefest good, which  
though all men desire, yet the rough and narrowe waye of  
vertue and knowledge that leadeth ther-unto, dooth so de-

A. ij.

terre

*A world of wonder tis to see that what long a*

*is it not wonderfull*

*in such manner*



*The Epistle*

terre most, & the broad & plain path of pleasure & worldly vanities that withdraweth therfro, doth so allure them, that as men bewitched & deprived of true Iudgement, they willingly goe whether they would not, & willingly forgoe what they most desire, which as a mistery most deeply to be waied, *Pithagoras* included in a character, the better to present it to the viewe, and to imprint it in the minde of his hearers. The same vnto vs the eternall woord and wisdom of God, *Christe Iesus* the fountaine of true and heauenlye Philosophie, teacheth most cleerely in these woordes. Enter in at the strait gate, for it is the wide gate and broad way that leadeth to destruction, and many there be which goe in therat, because the gate is straight and way narrow, that leadeth vnto life, and fewe there be that finde it. And that which *Tullie* reciteth of *Hercules* out of *Xenophon*: *Hercules* (ut est apud *Xenophontem*) Cum primum pubesceret (quod tempus a natura ad deligendum, quam quisque viam viuendi sit ingressurus datum est) exisse in solitudinem dicitur, atque ibi sedentem diu secum multumque dubitasse, cum duas cerneret vias, vnā voluptatis, alteram virtutis, vtram ingredi melius esset. Falleth now no doubt in question with many which neither are of so heroicall a minde, as to make *Hercules* choice, nor of so godlye disposition as to follow *Christs* counsell, bid the way of vertue and veritie farewell, and shake hands with the path of vanitie and pleasure, wherof as gracelesnes is the ground, so two speciall spurres ther-vnto is faint-heartednes and follye, not daring to oppose them-selues to the difficulties and incumbrances that they see in the one, sith *virtus inuidiam, veritas odium parit*, nor in wisdom foreseeing the mischeefe and misery wherin the other doth end, which is wel noted in the Greek Prouerbe. Το ψαυδός ἐν τοῖς ἔσχατοις μίσηται μαλακός: *falsum in extremis nigrescit*; Vanitie and falsehood in his extreame is black, that is, what coullour soeuer is cast ouer it, and how beautifull or faire soeuer it appeere, the end of it will be wretched, wofull and miserable



*Dedicatorie.*

ble, to the which, that precept of *Pithagoras* tendeth *μη γινώσκῃς*  
*μη γινώσκῃς*: *Ne gustes ex iis quibus est nigra cauda*, that is, med-  
dle not with those things whose end is doleful and lament-  
able. Clean contrary vnto these is vertue and veritie, which  
*Homer* representeth by the hearb *Moly*, whose root is black,  
but whose flower is white, that is, whose beginning is dan-  
gerous and difficulte, but the end & euent sweet, pleasant  
and prosperous, wherefore by the guiding of his spirit, who  
is the author of all grace & goodnes, endeavouring to passe  
through the narrow way, what obstacles and dangers soe-  
uer I finde in it, and with the labour of vertue (mencioned  
by *Pithagoras* as the first step) to exercise my selfe, holding  
that notable saying of *Ciceroes*, as a principle neuer to be  
forgotten, *Magis est secundum naturam pro omnibus genti-*  
*bis (si fieri possit) conseruandis, aut iuuandis, maximos labo-*  
*res molestiasque suscipere, imitantem Herculem illum (quem*  
*hominum fama beneficiorum memor in consilio cælestium col-*  
*locauit, quam viuere in solitudine non modo sine ullis molestiis,*  
*sed etiam in maximis voluptatibus, abundantem omnibus copi-*  
*is, ut excellas etiam pulchritudine et viribus. Quocirca opti-*  
*mo quisque splendidissimoque ingenio longe illam vitam huic an-*  
*teponit.* I haue added ther-vnto some studie and meditati-  
on as the second degree, which not *Pithagoras* only in hu-  
maine wisdom thought necessary to be ioyned vnto acti-  
on, but also by deuine instruction our Christian profession  
teacheth vs, which is a warfare vpon the earth euer contem-  
plating by faith and hope, and woorking continuallye by  
charitie. The coupling of which two, that woorthy Soul-  
dier *Monsieur Lanue*, no lesse learned and vertuous, then  
martiall and valiant, which are the partes of a compleat  
Gentleman, (as *Homer* by assigning to *Achilles*, a *Centaure*  
for his Schoolmaister intimateth) in his discourses lately pub-  
lished, pithily perswadeth. Of which my contemplation I  
haue heere sent your honor some fruite, being a meditati-  
on and coniecturall discourse vpon the Hierographickal ca-  
racters and letters found on certaine fishes taken the 28. of

A. iij.

November



*The Epistle*

Nouember within six miles of *Marstrand* northward, neer vnto *Solteror*, in the Kingdome of *Denmarke*, the yeere 1587. in those northerne seas, whereof I haue entreated by considerations *Poligraphicall*, *Theologicall*, *Thalmudicall*, and *Cabalisticall*. and although in the last I might haue proceeded somewhat further by vnfoldings the ten numerations, whereof I could haue shewed the first three to be sempiternall and to intimate the mystery of the trinitie of the next seauen, fise to be past, and that we are now in the sixt, to the which they attribute these tearmes. *Sadai*, *Fundamentum mundi*, *Sion*, *Deus viuus*, *Sabathum integrum*, *medium inter custodi & memento*, *Dies quinquagesima de Leviathan*, *Ioseph*, *Iustus Salomon*, *Iusticia*, *robur*, *lignum scientie boni & mali*, *foedus domini*, *arcus testimonis gloria domini*, *fundamentum*, *Prophetia David*, *Redemptio Seculum animarum*, & that we are hencefoorth to expect the seauenth numeration, which is the Kingdome of Heauen and eternall Sabaoth, which they expresse by these tearmes. *Adonai Regnum*, *vita*, *posteriora*, *Finis*, *Ecclesia Israelis*, *Sponsa in canticis canticorum*, *Regina coeli*, *Virgo Israell*, *Mysterium legis ab ore date*, *Aquila*, *littera quarta tetragrammati*, *Regnum domus David*, *Templum Regis*, *Dei Ianua*, *Archa faderis*, & *due tabula in ea*, *Dominus vniuersae terra*. Yet for breuitie I haue desisted, for that euery woord is a misterie, and euery numeration would require a volume to expound it. These my slender conceits I thought good to lay down in writing, wishing that the flint of my dull endeouours, striking on the Steele of these mystical truethees, some little sparkes might arise to enlighten our mindes, to acknowledge our dueties, and glorifie our God, that obeying him loyally, fearing him filially, and trusting in him effectuallye, we may loue him ardently, which is the third degree noted by *Pithagoras*, and the very next step vnto perfect blisse and eternall felicitie.

A





¶ A breefe coniecturall discourse  
Vpon the Hierographickall Letters and Ca-  
racters found vpon foure fishes:

➤ Taken neer Marstrand in the King-  
dome of Denmarke, the 28. of Nouember 1587.  
*Treating by considerations Poligraphicall,  
Theologicall, Thalmudicall, and  
Cabalisticall.*

VICI MAMI · VVXV

¶ Sexto centenario vno simul Millenario finientibus vel  
finitis iustè viuos, mortuósque iudicaturus Iesus ventu-  
rusum.

¶ The sixt hundred yeere after or togeather with the one thou-  
sand ending or ended, I Iesus will come iustlye to iudge the  
quick and the dead.

**I** He first two Letters *f*  
take to signifie sixe or the sixth, nu-  
merically so expressed **VI**  
the third letter in like  
sorte expresseth an hundred or the  
hundreth. **C** the one that follow-  
eth as the fourth letter with  
the



A Coniecturall discourse

the character of f & M ioyned thus :  
*simul millenario*, also one thousand.  
 following is an I, hauing in it contai

**M** Interpret *uno*  
 The Character  
 ned an F thus:

**A** which beeing placed next the fM & not on the o-  
 ther side of the F, sheweth that it is to be pronouced  
 before the I : & on that side lesse annoyeth the proportion  
 of the I, I conceiue it to signifie *finitis* or *finientibus*, ending  
 or ended, the I: I take to stand for *iuste*. The next character is  
 an V an M & an I ioyned & coupled thus **W** which  
 may well signifie *vinos mortuosque iudica* **W** *turus*,

to iudge the quicke & the dead. The last letter on  
 the left side is **I** with a tittle on his head, which I inter-  
 pret to stand for Iesus. On the other side, the first let-  
 ter is an v thus **b** the next wherin I finde an e thus **e**

an N **N** a T thus **T** an V thus **V**  
 an R **R** thus **R** an other V **V** thus:  
**V** an S thus **S**, which all put together,  
 make this woord **VENTVRVS**. The last

Character, is an V with a minum on the one side & a tittle  
 thus **M** the minum & the tittle make an f & an m, &  
 so the woord is *sum*. which ioyned with the for-  
 mer : is *uenturus sum*, I will come, if the tittle had been ioyn-  
 ned to the rest, the f had been perfect, but the m no way in-  
 timated, but by the placing of it as it is, the m by the tittle is  
 expressed, & the f plainly intimated.

The number heer expressed of one thousand six hun-  
 dreth, is well woorthy the consideracion, for besides that  
 it is a square number of highest perfection, as beeing foure  
 times foure: S. *Iohn* in the 14. of the *Reuel* : vers. 20. inclu-  
 deth in that number, very great misteries, mencioning ther-  
 in both a time of the execution of Gods iudgement against  
 his aduersaries, & also the eternitie of that execution, dis-  
 coursing immediatly before of the end of the World, reci-  
 ting the parable of Christe out of the 13. of *Math*. The har-  
 nest is the end of the world & the reapers be the Angelles. &c.

the



*upon the Hieroglyphicall Characters.*

the Sonne of man shal send forth his Angells, & they shal gather out of his kingdome all thinges that offend, & them which doo iniquitie, and shall cast them into a furnace of fier, there shall be wayling and gnashing of teeth. Then shall the iust men shine as the Sunne in the Kingdome of their Father. He that hath eares to heare let him heare, he vseth also in a manner the very woordes of the Prophet Io. 1oel. 3. 13. *ell. Put in your sickles, for the haruest is ripe, come get you down, for the wine presse is full: yea the wine presses runne ouer, for their wickednes is great, and then concludeth. And the wine presses were trodden without the Cittie, and blood came out of the wine presse, euen to the horsses bridles, (that is to the very princes & gouernors of the people) by the space of a 1000. and 600. furlonges. In the Scriptures besides there is found oftentimes comparisions betweene the first Adam and the second, betweene the ende of the world, and the flood of Noe, wherto Christe hath especiall relation in the gospel: Sith the from the creation of the first Adam, to the flood of Noe, there were of hundreds of yeeres, but sixteene, what know we if the same number, or the like of yeeres shall be betweene the birth and incarnation of the second Adam, and the end of the world? Surely our best will be, to be alwaies readye, although of the daies and times we may not determine. Moreover for our better comfort we are to note the woord V I C I, which is cleare without obscuritie, that the language may appeere to be Lattin, wherein the mistery is to be sought, and especially to shewe that Antichrist is overcome by the spirite of Christes mouth, and shortly shalbe abolished by his glorious comming. Lastly, that like a Giant he hath runne out his race in his militant Church, since his incarnation that his trueth is spread to the endes of the world, and as it is in the 19. Psal. *That the hea-* Psal. 19.  
*uens, (that is, the Church and faithfull people of God) de-*  
*clare the glorie of God, and the firmament, that is the lawes*  
*sheweth his handy woork, that one day telleth another, that*  
*is, one plaine testimony confirmeth another, and one night**



*A Coniecturall discourse*

certifieth another, that is, one mistery expoundeth another, that there is neither speeche nor language, but their voices are heard among them, their sound, that is the sounde of his woord and Ministers is gone out into all landes, and their woordes into the ends of the world. In them hath hee set a Tabernacle for the Sonne, even for him selfe the sonne of righteousness, which commeth forth as a Bridegroom out of his chamber, and reioyceth as a Giant to run his course; it goeth forth from the uttermost part of heauen, and runneth about to the end thereof againe, and there is nothing hid from the heate thereof. This mysticall sence, of this Psalm, though by a singuler learned man whome I both rewe and reuerence, vndiscreetly reprobued. The holy Ghost by S. Paule, Rom. 10. 18. hath taught vs in the Rom. 10. vers. 18. \* And Christe tel-  
 \* Luk. 24. 44. leth vs that all must be fulfilled that is written of him in the lawe of Moses, and in the Prophets, and in the Psalmes, wherfore as our most bright glorious Sonne of righteousness at his firste entrie into this Zodiacke, discovered him selfe by the voice of Angels in the feelde vnto Shepheards, as it were in Arie the firste signe, so he seemeth vnto me now, hauing in a manner finished the course of his Zodiacke, and being ready to bring vs into the eternall saluath, to warne vs by diuine characters, shewed in Sea in fish vnto fishers, as it were in Piscibus, the last signe thereof. And that Christe is likened vnto the Sinne, hath bene obserued by diuers learned men, and especiallye by that most famous and learned Gentleman, John Picus Earle of Mirandula, in the 4. chap. of his seauenth book of his Heptaphis, or exposition vpon the firste of Genesis, his woordes are these. Si numerus quaternarius plenitudo est numerorum, nonne erit dies quartus plenitudo dierum? videte igitur quid nobis afferat quartus dies. Coelum secundo die firmatum, id est, lex sine sole & luna, ac stellis erat, capax quidem futura lucis, sed obscurum adhuc nec insigni aliquo lumine illustratum. aduenit dies quartus, quo sol, Dominus firmamenti, id est, Christus, Dominus legis, & lunaris ecclesia Christi comparatur & sponsa, & qui multos  
 ad



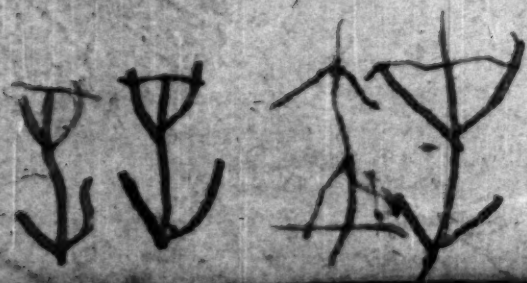
upon the Hieroglyphicall Characters.

ad iustitiam erudirent, Apostolici doctores in firmamento uti  
 stella in perpetuas aeternitates elucescerent ad aeternam scilicet  
 vitam mundum vocantes. Of the same minde were the aun-  
 cient Hebrewes and Thalmudistes, who holde it as a princi-  
 ple, that the fixe daies of the creation betokened the fixe  
 thousand yeeres of the worlde, so that the first day should  
 prefigure thinges to be doone in the firste thousand yeere,  
 the second day the euentes of the second thousand yeere,  
 and in like sorte the rest of the dayes, the rest of the other  
 thousand yeeres, as hath beene obserued among the He-  
 brewes, by Moses Gerundinensis, a Deuine with the of great  
 account among the learned Fathers, by S. Hierom. in the  
 exposition of the Psal. attributed to Moses, among the late  
 writers by Stelco a Germaine, in his booke of the second  
 comming of Christe, and very worthilye to be noted are  
 the woordes of the Earle of Mirandula, to the Iewes. *Quid  
 caci solem expebtatis? adest sol & lucet sed lucet in tenebris &  
 tenebra vestra illum non comprehendunt, preterit dies quar-  
 tus quo ortus est sol qui non dissoluit legem sed perfecit sicut ne-  
 que sol firmamentum destruit sed exornat, sed perficit, sed il-  
 lustrat, probauimus ex ordine quarti diei & tempore aduen-  
 tus Christi (qui in fine quarti millenarii quasi quarti diei ad-  
 venerit) intelligenda de eo quae hic dicuntur, quia per nullam  
 aliam rem imaginari Christum congruentius possumus, quam  
 per solem. Nam & in sole posuit tabernaculum suum, & exiit  
 de tribu Iuda, cuius signum est Leo, Solare animal & cum so-  
 lem in republica Plato visibilem filium dei appellet, cur non in-  
 telligamus nos imaginem esse inuisibilis filii. Qui si lux vera  
 est illuminans omnem mentem, expressissimum habet simula-  
 chrum, hunc solem, qui est lux imaginaria illuminans omne cor-  
 pus, sed quid alia quærimus, ipsum solem interrogemus qui pa-  
 tiente Christo aduersa luna deficiens, consensum nobis sua natu-  
 ra euidenter ostendit, ut iure optimo nos ne tanquam altioreni  
 causam diem, quam vocant mathematici, Solis, diem Domini  
 vocauerimus & illius cultui totam mancipauerimus. Vel huic  
 ostendentes non esse cur amplius corporeum solem (ut olim gen-  
 tes)*



tes) colamus quasi regem celi & Dominum, postquam sol inuisibilis coeternus patri & coequalis, per quem & cælum & terra condita sunt sedentes in umbra mortis homines illuminauit. Moreover the *Talmudists* by a tradition from *Helias*, attribute the time of Christs, comming to the end of the fourth thousand yeere, and the world after to continue for two thousand, but thereof some yeeres they saye shall be abridged, for the iniquitie that in those dayes shall raigne. The woordes are theie. &c. *אמרו בינאליהו*

**T**He Sonnes or Schollers of *Helias* said, the world shall continue fixe thousand yeeres, two thousand void, two thousand the Lawe, two thousand Christ, and for our sins which are many, those yeeres are cut off, that are cut off. Most blinde therefore and peruerse are the Iewes that see not this most bright resplendent and euerglorious Sunne, shining in the firmament of his church, and with no lesse blindenesse are the Papists stricken who acknowledge not the woordes of *Esdra*s in this age to be perfourmed, where he prophesieth that after the third trumpet, the Sonne, that is Christe by his gospel and trueth shall sodainlye shine againe in the night, which after the third five hundred yeeres, after Christs first comming we see accomplished. Of the error and ignoraunce of former times, what can be plainer then his woordes preceeding, which are these. Beholde the time shall come, that they which dwell upon the earth, shall be taken in a great number, and the way of the trueth shall be hid, and the land shall be barren from faith, and iniquitie shall be increased more then thou hast seene now, or hast heard in time past, and it shall come to passe, that one shall set in foote, and thou shalt see the land desolate, which now raigneth. That is, Antichrist shall put in foot with his spirituall Babilon, and the other Babilon which then raigned, should be desolate. Yea if God graunt thee to liue, thou shalt see after the third trumpet that the Sunne shall sodainlye shine againe in the night, and the Moone three times a day. Which manifestlye





*upon the Hierographicall Characters.*

ly sheweth, that the gospel and doctrine of Christe shalbe republished vpon earth, and giue vnto the church after long darkenes, wonderfull illumination: which also he sheweth in his 2. book, chap. 7. *For my sonne Iesus shall appeere with those that be with him, and they that remaine shall reioyce within foure hundred yeeres.* Which was performed by the peace and prosperitie of the church, after *Constantine* the Great, in whose time the cruell persecution of the church by the Romaine Emperours did cease, after the same yeeres, or the same number of yeeres, shall my Sonne Christ dye, and all men that haue life: that is, the trueth of the doctrine shalbe extinguished, and the faithfull teachers shal vtterly decay, by the end of the like number of yeeres. & the world shalbe turned into the olde silence, for seauen daies, as in the former iudgmentes, so that no man shal remain, that is, for seauen hundred yeeres the world shall returne to ignorance, superstition, & grosse idolatrie, as in the time of *Paganisme*, so that no man shall remaine sound and sincere in the trueth. But after seauen daies, the world that is yet a sleep, shalbe raised vp, and that shall dye, which is corrupt: that is, after those seauen hundred yeers, the world that slept in ignorance, shalbe raised vp vnto knowledge, the trueth shalbe republished, and that shall dye that is corrupt, that is *Babylon* shall fall, error and Idolatrie shal perish and decay. Then the earth shal restore those that haue slept in her, and so shall the dust those that dwell therein in silence, and the secret places shall deliuer the soules that were committed vnto them, and the most high shall appeere vpon the seate of Iudgement, and miseries shall vanishe away, and long suffering shall haue an end, all which signifie the ende of the world, and finall iudgement. Five thinges are orderlye intimated vnto vs, by this prophesie, first the appeering of Christ in the fleshe with his Apostles and Disciples. Secondlye the persecutions of the Primitiue church, and the ende thereof. Thirdlye the obscuration and decay of the trueth, with the worlds returning in-



*A Coniecturall discourse*

to former ignorance and idolatrye. Fourthlye, the restitution of the trueth and decay of error. Fifthly and lastly, which wee are now shortlye to expect: the resurrection of the dead, and last iudgement.

Heerunto may well be added the obseruation of some learned men of the misteries contained in the woord **בראשית** *In principio*, the first woord of *Genesis*, and of Saint *Iohns* gospell, which waide, will not onely acquainte vs with the *Bresith* of the *Talmudists*, but also lift vp our mindes to the *Cabalistes Mercana*, and giue light vnto these secrets that we haue heere intreated off. If we ioyne the third letter of that woord vnto the first, it maketh **אב**. if doubling the first, we adde the second, we finde **בב** if besides the first wee read the rest, it is **ראשית** if the fourth be put to the first and last, it maketh **שב** if the three first be read togeather, it is **ברא** if the first lett out the three next be read, we finde **ראש** if we leaue the two first, and read the two nexte, it is **אש** if we ioyne the fourth with the last, it maketh **ש** if the second with the first, it produceth **ב** if the two first with the two last, it yeeldeth **ברית** if the last with the first, it maketh **תב** so that out of this one woord, thus varied and deuided according to the rules of the ancient *Hebrewes*, we finde twelue woords deduced. Thus interpreted in the English.

The Father in his Sonne and by his Sonne, hath created the beginning and ending, or Sabaoth, beeing the head, fire and foundation of the great man in & by a good league or couenaunt.

That God hath created all thinges in Christe Iesus his eternall wisdome: Saint *Paule* witnesseth in the firste to the *Colossians*, where he teacheth vs, that Christe is the Image of the inuisible God, the first begotten of euery creature, for by him were all thinges created, which are in heauen and earth, thinges visible and inuisible, whether they be thrones, or Dominions, or principallities, or powers, all thinges were created by him and for him, and he  
is



*upon the Hierographicall Characters.*

is before all things, and in him all things consist, and he is the head of the bodye of the Church, he is the beginning and the first borne of the dead, that in all things he might haue the preheminance, for it pleased the Father that in him should all fullnes dwell.

Thus we see all things are created in him and by him, and that he is the beginning and ending or Sabaoth, as him selfe testifieth in the *Reuelation*, Chap 22. saying: I am *Alpha* and *Omega*, the beginning and ending, the first and the last.

Moreover we are to consider what the great man is, whose head, fire and foundation is Christe, the Sonne of God. It is doubtlesse the Church his mysticall bodye, most rightly tearmed *magnus homo*, and not the world, as *Picus Earle of Mirandula*, though singularly learned, erroneously dooth interpret.

This great man, the Church, the mysticall bodye of Christ hath the Sonne of God for his head, as Saint *Paule* before hath taught vs, as also we learne in the firste to the *Ephesians*, that Christe is set at the right hand of the Father in the heauenlye places, farre aboue all principalities and powers, might and domination, and euery name that is named, not in this world only, but also in that that is to come, & that God hath made all things subiect vnder his feet, & hath appointed him ouer all things to be head of the church. That he likewise is the foundation, the Apostle teacheth vs, 1. *Cor.* Chap 3, other foundation can no man lay then that which is laide, which is Christe Iesus. That he is the fire that tryeth and purgeth, that shineth and enlightneth, that warmeth and comforteth it, we are taught in the Scriptures: so learn we of *Paule* in the place last recited, euery mans woork shalbe made manyfest, for the day shall declare it, because it shalbe reuealed by the fire, and the fire shall try euery mans woork, of what sort it is, so Christ himselfe telleth vs, *Luke* chap 12. *I am come to put fire on the earth, and what is my desire but that it be already kindled.*

So



*A Coniecturall discourse*

So reade we in *Esdras. Lib. 2. chap. 13.* And this my Sonne shall rebuke the wicked inuentions of those nations which for their wicked life are fallen into the tempest, and into tormentes like to flame, wherby they shalbe tormented, and without any labour will he destroy them, euen by the Lawe which is compared to fire. And in *Deutero. chap. 4.* and to the *Hebr. chap. 12.* we are taught that our God is a consuming fier, and as hee before shewed, Christ is the Sun shining whose heate resembling the fier, enlightheth, warmeth, and comforteth the same of whome the *Psalmist* alluding to the sunne, telleth vs of: *His going out, is from the end of the heauen, and his compasse is to the end of the same, and nothing is hid from the heate thereof.* Thus Christ Iesus God and man is the head, fire, and foundation of the Church, and all this *federe bono*, in or by a good league and couenaunt. This is the couenaunt which God made with the Patriarkes and Prophets, which was shadowed out in the Law and in the Leviticall ceremonies, which was manifested in Christe, and published by the Apostles, and shalbe fully accomplished in the most blessed, happie, and neuer ending Sabbath, vnto al those that are members of this mystical body, and therby pertakers of this couenaunt, which rightlye is tearmed good, both for that it proceedeth from the infinite and inexplicable mercie of God, the fountaine of all goodnes, and for that it leadeth vs into the fauour and fruition of God, the cheefe good, wherein consisteth our eternall blisse and euerlasting felicitie. It resteth that wee now by contemplation entring into the *Cabalisticall Mercana*, consider deepelye the course that this most glorious Sonne hath heald in this body *magni hominis*, of the great man his church, and therby shall we see in what time of the great yeere, not of *Plato*, but of Christe we liue in, and how neere wee approche to the eternall *Iubile*, and Sabbath of *Sabaorhs*, to the which, his yeere and *annus solaris* in this world finished, he will bring vs to raigne with him in his triumphant and euerlasting Kingdome, eternally & world without



*upon the Hierographicall Characters.*

without end. At his first incarnation, when as personallye hee was amongst vs, beeing the rooffe and head of his body and temple the church, he shewed him selfe in him selfe, by the voice of Angells in the feeld vnto shepheards, as it were in *ariete*, the signe properlye attributed to the head, since by his vertue and power hauing passed all the signes and partes *magni hominis*, of this great man his Church, hee now sheweth him selfe in the Sea vnto Fishers in *Piscib<sup>9</sup>* the last and lowest signe, to signify that he now is in the feete and foundation thereof, whereby his course in the militant church neere ending, he warneth vs to prepare our selues for his second comming, most terrible to the wicked, most comfortable to the Godly, who hauing ouerthrowne Antichrist and his host, and therby gotten victorie of the beast, and of his image, and of his mark, and of the number of his name: shall shortlye stand at the glasse Sea mingled with fire, hauing the Harpes of God, and shall sing the song of *Moses* the seruant of God, and of the Lambe, saying: great and merueilous are thy woorkes, Lord God almightie, iust and true are thy waies, King of Saintes. Who shall not feare thee o Lord, and glorifie thy name, for thou only art holy, and all nations shall come and woorship before thee, for thy iudgementes are made manifest. Christ of his mercy graunt, that as he warneth vs sundry waies, that he will come, both by his woords and by his woorkes, and by his wonders, saying. *Beholde I come shortly, and againe, beholde I come shortly; and my reward is with me, and againe, surely I come quickly, and now lastly if we vnderstand it aright, venturus sum, I am coming, so we with faithfull and reioycing hartes, may together with the spirit and the spouse, say come, and let him that heareth, say come, and let him that is a thirst come, and let whosoever will take the water of life freelye, euen so come Lord Iesus, and while we expect thy comming, instruct vs with the woord, defend vs with thy might, endue vs with thy grace, and enlighten vs with thy lawe.*

*Reue. 22. 17.  
Reue. 22. 20.*

C

The



**T**He Law of the Lord is an undefiled Lawe, conuerting  
the soule, the testimonye of the Lord is sure, and giueth  
wisdome vnto the simple.

The statutes of the Lord are right and reioyce the hart:  
the commaundementes of the Lord are pure, and giueth light  
vnto the eyes.

The feare of the Lord is cleane, and endureth for euer: the  
iudgmentes of the Lord are trueth: they are righteous, alltogether.

And more to be desired then golde, yea, then much fine gold,  
sweeter also then honie, and the honye Combe.

More-ouer by them is thy seruant made circumspect, and in  
keeping of them there is great rewarde.

Who can vnderstand his faultes? cleanse me from secret  
faultes.

Keepe thy seruant also from presumptuous sinnes: let them  
not raigne ouer me: so shall I be vpright, and made cleane from  
much wickednes.

Let the woordes of my mouth, and the meditation of mine  
hart be alway acceptable in thy sight,

O Lord, my strength, and my redeemer.





2  
THE  
Vonderfull yeare.

1603.

shewed the picture of London, lying sicke of the Plague.

all (like a mery Epilogue to a dull Play) were cut out in sundry fashions, of purpose in the lues of long winters nights, to be watching in the darke for vs.

me rigidi legant Catones.



LONDON  
omas Creede, and are to be solde  
t Donstones Church-yarde  
in Fleet-streete.